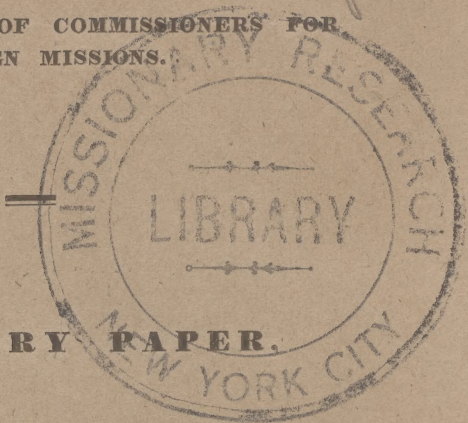


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MISSIONARY PAPER.

No. VI.

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WHEN A CHRISTIAN MAY BE SAID TO HAVE DONE  
HIS DUTY TO THE HEATHEN.

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## MISSIONARY PAPER, NO. VI.

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### WHEN A CHRISTIAN MAY BE SAID TO HAVE DONE HIS DUTY TO THE HEATHEN.

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I am much burdened to-day with a consciousness of blood-guiltiness—how dreadful is the reflection, that any should perish who might have been saved by my exertions.—*Journal of Henry Martyn.*

EVERY Christian sees that the work of sending the gospel to the heathen is a *great* work. To furnish elementary instruction, and Bibles, and preachers for 500,000,000 of pagans, all of whom are unwilling to make any considerable exertions to procure instruction for themselves, is certainly a *great* work.

It appears so, especially, when we reflect, that, including the whole population of our own country and Great Britain, and of the small portion of continental Europe where the power of the gospel is felt, there are less than 50,000,000 from whom any aid can be expected in accomplishing it.

To send the gospel to the heathen, is a work of *great exigency*. Within the last thirty years, a whole generation of 500,000,000, for aught we can see in their character, or in the word of God, have gone down to eternal death. This flowing tide of generations has not stopped; but while you are reading this paper, it is flowing on, and hundreds are dropping off the stage, and lying down in sorrow. Within a single year millions must die without hearing the gospel, or making any preparations for a future state; and within thirty years more, another generation will be beyond the reach of Christian effort; and another generation still, as ignorant, as miserable, and as unfit as the last for a holy heaven, will be in their places. With such rapidity is this mighty current of human beings filling, and again emptying the world of its inhabitants. Is not, then, the state of the heathen a state of the most

agonizing exigency? Their souls are at stake. No offers of salvation are made to them.

If the gospel is to be sent to the heathen, it must be sent by somebody. The Bible will not translate itself, and travel into India, and put itself into the hands of the worshippers of idols, and make itself understood by those who cannot read and do not love it. God will not send an angel to carry the Bible and preach the gospel to the islands of the sea. If this is ever done, it will be done by those who already have the Bible and value it—it must be done by Christian churches and congregations.

These 500,000,000—this world full of heathens—must *be evangelized by Christians of this generation*. We read of the heathen in the time of Paul, and in ages since, and we are apt to regard them as a *protracted generation*, who have lived down to this day, and may live for ages to come; and to think, that if the gospel is sent to them any time within five or six centuries, it will be soon enough. If they are not evangelized by us, they may be by our children, or our children's children. But it is not so. A generation of heathens live no longer than a generation of Christians; and the heathens now on the earth must be evangelized by the Christians now on the earth, or they never will be evangelized. We cannot transmit them down to our children. So that the whole burden of sending the gospel to these 500,000,000 heathens must be devolved on the Christians now living, and all to whom they fail to send the gospel must die without enjoying the benefits of it.

Under such circumstances, every Christian who knows the worth of the soul, and is convinced that the gospel, and nothing else, possesses power to save it, will ask—*What can I do?* The work is so great, that my utmost efforts can do but little of it, while the consequences of delay are so fatal to the eternal welfare of the heathen, that none of it ought to be neglected a single day. *What efforts then ought I to make?* How shall I know that I have *cleared myself* from blood-guiltiness, by having done all that Christ requires of me?

It is to be supposed that every Christian desires to know the real state and prospects of the heathen, the progress of the gospel, what part God requires of him, and what it is his duty to do in this work. No one can wish to neglect



his duty, through ignorance, or a want of consideration, and thus involve himself in guilt.

If any do not wish to know their duty, or do not think the ascertaining of it to be worth some trouble, to them nothing which can be said will be of any use. The attempt here made is to suggest some general principles, which shall aid those who are disposed to give the subject of missions an attentive and prayerful consideration, in ascertaining what the word and providence of God are now calling upon them to do for the heathen world.

The following remarks, in order to be more appropriate to those who read them, will be divided into two parts, addressed to *Ministers*—and to *Private Christians*.

## PART I.

### *When has a Minister done his Duty to the Heathen?*

It is possible that some ministers may ask, what duties they can have to perform to the heathen? When they entered on the ministry, they decided that it was not their duty to become missionaries. All their care and all their efforts are due to the church and congregation, of which they have the charge. What duty, then, can they owe to the heathen, unless it be to pray for them? They read the accounts of the character and condition of the heathen, of missionary operations and success, as matters of interesting religious curiosity indeed, but as something not at all designed to lead them to act, or in any way to affect their conduct. There are missionaries, they think, to translate the Bible and distribute it,—to superintend schools and to preach the gospel; and there are missionary societies to furnish funds; and there are individuals designated to select missionaries and send them to the heathen; and whose appropriate business it is to superintend the work of evangelizing the world. What special effort, then, can it be necessary for them to make?

But are not missionaries, and those who manage the concerns of missionary societies, perfectly dependent?—They are not only dependent on the Spirit of God for suc-

cess, but they are dependent on their brethren in Christian lands for the *means* by which to carry on their operation.

The Christian community must themselves understand this subject; and they must act according to what they see the exigency to be. Now who are appointed to search the word of God, and ascertain the duties which Christians owe to the heathen, and urge them to perform these duties? Are not ministers?—Who are carefully to watch the providence of God, and ascertain what duties God is thus, at particular times, requiring of Christians? Are not ministers?

It is impossible for a stranger, unacquainted with the circumstances of individuals, to bring forward principles, which shall apply to every case, and thus tell all that it is the duty of a minister to do for the heathen. He must seriously consult his own conscience on the subject. Some things, however, may be pointed out, which it is the duty of every minister to do, and which, if he has not done, he cannot say that he has done his duty.

1. A minister cannot say that he has done his duty to the heathen, *if he has not made himself well acquainted with their condition, and with the missionary operations of the present day.*

He ought to peruse some of the best books on this subject. He ought to examine the New Testament in the light of a history of the first Christian missions, expressly for the purpose of ascertaining what directions it gives, and what spirit it inculcates, in respect to spreading the gospel. He ought to acquire from thence a scriptural view of the character and condition of the heathen, and of their claims to the sympathy, the prayers, and the efforts of Christians; and to see there how directly the duty of sending them the gospel is enjoined, how the apostles and early Christian preachers regarded this injunction, how they felt and labored for the heathen, and what success the gospel had in their day. He will then learn how Christianity was spread at first, and how it is to be spread until it fills the world. He should compare the greatness of the work with the present amount of efforts to spread the gospel, and thus learn how urgent the call is upon the Christian world. He should especially become acquainted with the operations and prospects of American missionary



societies—the channels through which our churches send the gospel abroad. This would lead him to a careful perusal, every month, of their official publications. He would thus have a clear view of the fields of their labor, of the current results, and of the wants of the respective missions.

*Interest in the religious state of the world, and in the progress of the Redeemer's kingdom,* ought to induce a minister to seek for such information.—He ought to do this, even if he had no part to perform in the work. What would be thought of that man's sincerity, who should make loud pretensions to patriotism, and yet should take no pains to learn the state of his country, and show no desire to know its dangers and its prospects; and that to when his country was in a critical emergency? The Christian minister professes to be a member of the kingdom of Christ, and to love that kingdom. Can he feel as the captive Israelites felt, (Psalm cxxxvii, 5, 6,) "If I forget thee, oh Jerusalem, let my right hand forget her cunning: if I do not remember thee, let my tongue cleave to the roof of my mouth—if I prefer not Jerusalem above my chief joy;" and still feel contented while he is ignorant of its situation and prospects?

What, especially, would you think of the patriotism of that man, who should hold a responsible office, and have a portion of the resources of his country under his control, to be used at his discretion, wherever the exigencies of his country demanded; and who should, notwithstanding, remain ignorant of these exigencies, and of course, ignorant of what call was made upon him for action? The minister is an officer in the kingdom of Christ. He can exert influence over a portion of its subjects and resources. Can he then be a good and loyal subject, and a faithful officer in his kingdom, while he takes no pains to inform himself of its state and prospects? This kingdom is now carrying on a war with the prince of darkness, with a world that has revolted, and is lying in wickedness. Shall he take no interest in the progress and success of the war? The church has invaded the empire of darkness; the van of its armies is in the field; the battle is begun; it will be long and obstinate. Shall the Minister of the gospel, because he is not in the field, or on the frontier, be careless how the battle goes?

*A love for the heathen* should induce the minister to acquaint himself with their condition, and the means of their salvation.

The heathen in their wretchedness have a claim to be heard by the Christian world. Missionaries have gone forth to investigate their condition; they send back the results of their investigations; and thus the voice of the heathen is made to reach Christian lands. Shall those who lead in the churches refuse to hear? Would such a refusal be kindness to the heathen? Would it be feeling toward them as Paul felt toward the Jews, when he said that he had great heaviness and continual sorrow of heart, for he could wish himself accursed from Christ for his brethren and kinsmen according to the flesh, (Rom. ix. 1, 3;) or as he felt when he said, that he was a debtor both to the Greeks and to the barbarians? Would it manifest such a spirit, as he manifested in his epistles, by his solicitude to learn the welfare of the churches, and his incessant and persevering labor to preach the gospel to the greatest possible number of individuals? Pause, and think how Christ felt when he wept over Jerusalem, and how Paul felt for a world dead in trespasses and sins, and compare, as accurately as you can, your own love for the heathen with theirs.

*A regard for missionaries now preaching the gospel among the heathen* should make a minister desire to learn their situation and their success.

The work of missionaries is one of hardship, perplexity, and discouragement. They are lonely, with little or no Christian society to sustain and comfort them. They are the brethren of ministers at home, and have a claim to their sympathy and aid. They do not expect quiet parishes, ample salaries, affectionate churches, or that frequent and endeared intercourse which exists among Christian ministers here. They do not ask for the luxuries of life; nor is their principal cry to the churches for what they shall eat, and what they shall drink, and wherewithal they shall be clothed, but they have gone out from the bosom of our churches, to be their representatives in the midst of ignorant and heedless idolaters. They have told these idolaters of God, of the Bible, and especially of Christ and his atonement; and have thus awakened a little curiosity. They have persuaded a few to assemble in schools,



for the purpose of learning to read these things. The cry of the missionary is for the means of hiring instructors, and of printing books to sustain and gratify the curiosity which he has awakened. Shortly, perhaps, by telling them of their sins, of a judgment, a heaven, a hell; by setting before them that blood which cleanseth from all sin, they begin to ask what they shall do to be saved. He then wants Bibles and religious tracts to put into their hands; but he has no means of obtaining them. He calls to the churches of his native land; he tells them that the harvest is plentiful, but the laborers are few; the people are destroyed for lack of knowledge, and are importuning him for books and schools. The cry is, *Come over and help us.*—Will any who have sympathy for their brethren, instead of listening to their cry and sending the needed relief, shut their ears? Many do so. The missionary, whose compassion is excited for the heathen perishing around him, keeps on toiling, and calls again and again, and tries to continue and enlarge his operations, expecting that ample relief will soon arrive; labors to his utmost, faints under it, calls again in the hour of death, and is laid in the grave while his voice is coming to us; and yet, though it is the voice of a man who has died in the cause, how little is it heeded!

Further: *A society which has engaged in the work of evangelizing the heathen*, has a claim to be heard.—It professes to be engaged in a great and benevolent work; one which is enjoined by the precepts of the New Testament, and enforced by the example of the apostles. Such a society has no resources of its own. Whether it is to be sustained and made efficient, or not, depends entirely on the regular and voluntary contributions of the Christian public. It may be carrying forward extensive operations this year; but if support is withheld, these operations must entirely cease the next. Encouraged by past support, it has sent forth missionaries, and is pledged to sustain them. To evangelize the heathen, is not the work of the members or of the officers of a missionary society peculiarly, any otherwise than as they are the organs of their brethren. It is a work which belongs to the churches generally—one for which they are responsible, and of which they ought to take the oversight. If their contributions are not

faithfully and wisely applied, and if the work is not conducted with discretion and energy, they ought to commit it to other men. The object then, of such a society, the method of pursuing it, its success, its wants, and its claim to the co-operation of the churches, ought to be examined thoroughly and candidly.

*A desire to avoid the hazard of neglecting his duty, and thereby incurring guilt,* should induce the minister to become thoroughly acquainted with the subject of missions.

If a minister does not know the extent of the field, the social and religious character of the heathen, what progress the gospel has made among them, to what places it may now be sent, what means are now used to send it, and how far they are from being adequate; in short, if he is not thoroughly acquainted with the nature and exigencies of the case; how can he know when peculiar efforts are called for, and whether he has made all the effort which he ought to make? He cannot say that he has performed the duties of any station, unless he knows what the circumstances and duties of that station are. He cannot say that he has done his duty to the poor in his own neighborhood, until he has learned what their condition is. In the same manner, if a minister does not obtain information respecting the heathen and missionary labors, there may be an exigency, and he not know it. Missionaries may be detained at home the translation and printing of Bibles and religious tracts may be impeded, schools may be rendered inefficient or given up, and all operations at home and abroad seriously retarded, and the heathen left to perish, because those who are placed as watchmen in the church, and who ought to have pointed out to Christians their duty and urged them to perform it, would not be at the trouble of acquainting themselves with the subject.

2. *A minister has not done his duty to the heathen, if he has not instructed his people, as a church and congregation, in their duty to him.*

The minister's first and great duty to his people, is, to present the gospel to them for their acceptance—to urge them to flee from the wrath to come, to lay hold on the hope set before them, and to work out their own salvation with fear and trembling. But he is not merely to teach them the way to heaven, and hasten them onward in it;



he is also to search and see what duties God, in his word and providence, is laying upon them, these he should urge them to perform—not only the duties, which they owe to their neighbors with whom they have intercourse and transact business, but those also, which they owe to the whole human family.

If the minister is to inculcate upon his people all the duties enjoined in the Bible, the question then will arise, whether it is enjoined upon Christians in the New Testament to send the gospel to the heathen?—This will probably be answered in the affirmative. The minister should then ask, whether his people properly obey this command. If they do not, why ought he not to urge them to do it? Why ought he not to make it a part of his instruction on the Sabbath, just as much as any other duty enjoined in the Bible?—Your church and congregation owe duties to their neighbors with whom they transact business—they are to be honest in their dealings: you of course inculcate honesty; and you consider it as being essential to the character of a Christian and a moral man. To the heathen, ten thousand miles off, they owe the duty of sending the gospel: it is enjoined by the same authority, yet perhaps they neglect to perform it; and you neglect to inculcate it, while you regard them as moral men and Christians. Where is it said that a minister must inculcate, and men must perform the duties which they owe to the trader, who lives one mile from them, while they may neglect the duties which they owe to the heathen who live ten thousand? or that the man, who, being informed of them, neglects his duties to the latter, is any more entitled to the character of a Christian, or a moral man, than he who neglects his duties to the former? And how is that minister faithful to his Master and the souls of men, who neglects to teach and inculcate the latter, any more than he who neglects to teach and inculcate the former?

A minister, also, has *influence*, for which he is responsible. What a man, in a public station, can himself do, is only a small part of that for which he is responsible. Every man can have more or less influence over those by whom he is surrounded; and, of course, from that circumstance, becomes responsible for all the results which he might produce by the faithful exertion of this influence;

and he ought just as much to condemn himself for not accomplishing the good which he might induce others to do, as for not accomplishing that which he might do with his own hands. This is especially true of a minister. His character, his employment, and the kind of intercourse which he is allowed to have with his people, especially with his church, give him opportunity, and make it his duty to exert a very great influence. He may naturally bring forward, in many of his sermons, the character and condition of the heathen, the importance of sending them the gospel, the command of Christ, and the consequent duty of Christians to engage in this work without delay: he may often converse on this subject in his visits, and do it with an interest which shall show to all how important he considers it. He may present facts, the promises of God, and the animating prospects of the church.

Besides; a people always expect their minister to take the lead in every thing pertaining to the spread and prosperity of religion, whether at home or abroad. They suppose he will know what they ought to do, will point out to them their duty, and urge them to perform it; and they will not be likely to condemn themselves, unless they fall very far short of what he tells them to be their duty. This imposes a responsibility on a minister, the amount and importance of which he ought very seriously to consider.

But a minister may say, that his people dislike to be pressed on this subject.—Supposing this to be true, what has that to do with his duty? Will he say nothing to them which they do not like? If they should dislike to hear preaching on their own depravity, or the penalty of the divine law, or the necessity of regeneration, would he therefore forbear to preach on these points? He is affectionately and judiciously to preach to them all the doctrines and precepts of the Bible, whether they will hear or forbear, so as both to save himself and them who hear him.

He may say his people are poor, and can with difficulty support the gospel among themselves. This is no reason why they should not be instructed respecting missions, and made to feel and pray for the heathen. It is probable, too, that few churches are so poor, that, after providing for the support of the gospel among themselves, if the same



grace of God should be bestowed on them, which was bestowed on the churches of Macedonia, they would not, even in a great trial of afflictions, make the abundance of their joy and their deep poverty abound unto the riches of their liberality. Nor is it to be feared that, while they feel for the heathen and contribute to save them, they will less prize their own minister or less liberally support him. If they are made thoroughly to know the wretchedness which the want of the gospel occasions, and the peculiar blessings which they derive from it, will they be any the less eager to retain it themselves? If a minister wishes his people to prize the gospel, and support him liberally, can he adopt a surer way of doing it, than to spread before them the wretchedness of the heathen in this world, and their prospects for the future? Moral economy does not seem to be well understood: men seem incapable of learning it from facts. Yet let any Christian look around and see if there are not facts which might teach him.

Were a church and congregation ever known, which contributed liberally for sending the gospel to the heathen, and which at the same time neglected to support it liberally among themselves? Do not facts uniformly show that churches and congregations, which have been insensible to their obligations to aid in evangelizing the heathen, when they come to feel them, and to engage heartily in this work, manifest a proportional increase of zeal in promoting religion around them? They, and they only who think the heathen are well enough off without the gospel, will poorly realize what benefit the gospel has been to themselves. Churches which are *pained* to think that three quarters of mankind are debased by ignorance, idolatry, and sin, and who are striving to reclaim them, will not allow themselves, by neglect of religious institutions, to fall into the same state.

What, now, if a minister, through neglect, or from fear of displeasing his people, should not search the Bible, and learn himself and tell them what they must do to be saved? Would he have done his duty to that people, or to Him, whose ambassador he is? God has said how it should be: "That people shall die in their sins, but their blood will I require of the watchman's hand." What if he should neglect to learn from the word and providence of God, and

teach his people any point of Christian practice, and they should fall into sin, and be ruined through his neglect? would not their blood be required at his hand? If he neglects to teach his people the state of the heathen, and the obligations to send them the gospel, may not his people neglect their duty, and contract great guilt, and perhaps fail of the grace of eternal life through his unfaithfulness?

If ministers had felt their responsibility on this subject, and had fully told their people of the wretched and guilty state of the heathen; set before them the greatness and urgency of the work to be done; kept them looking at the command of Christ, and their own indispensable duty growing out of this command, and urged them to perform it;—how much more enlightened would the churches have been on this subject; how much more willing to do their duty; and how much more of their duty would already have been done:—to how much larger a portion of the heathen would the gospel have been preached; and how many of those who have perished, or are now perishing in ignorance, would have been saved. Is not the fact, that the churches are so in arrears in this great work, very much to be ascribed to the neglect of ministers? Have not generations of the heathen been perishing, and is not the present generation perishing, through the neglect of ministers?

Will the minister, then, feel that he has done his duty to the heathen, and cleared himself from the blood of souls, if he has not faithfully instructed his people on this subject?

3. *That minister has not done his duty to the heathen, who has not taken measures to render the Monthly Concert for Prayer interesting*

The minister may ask in what way he shall do this? No method can be prescribed, which will enable those to do it, who do not feel a strong love for the heathen, or those who will not be at the trouble of collecting information, and thinking on the subject until they obtain clear and systematic views of it. Such men will have no enterprize, no zeal, and no fertility in devising plans to excite interest. It is those only, whose love for the cause leads them to seek information, and to reflect on it, who will be able to make such meetings interesting.



The Monthly Concert is especially designed as a meeting for prayer.—In order, therefore, to make it interesting, a minister must make his *prayers* on the occasion interesting. No man can pray earnestly, and feel interested in praying for an object, when he has little knowledge respecting it, and when all his views of it are indistinct.

The minister is the man on whom the character and interest of these meetings depend. The people expect him to lead in their devotions, to give direction to their thoughts and fervor to their prayers. If then the minister goes to these meetings without any love for the heathen, any distinct views of their number and their wretchedness, or of the exertions to spread the gospel among them, or the need of the divine blessing to give these exertions success, his petitions will necessarily be vague, and formal, and uninteresting. He will perform the exercises merely as a part of his ministerial duty. His heart will not be in them. The object will seem to him distant, and small, and hardly worth praying for. The people seeing how little the minister is interested, will think there is little worth praying for, and will feel it to be a burden to attend the meeting. Thus the Concert in many places has languished, or perhaps been abandoned, owing to the coldness of the minister. But let the pity of a minister be excited by a near view of the miseries of the heathen; let his mind grow familiar with, and absorbed in a contemplation of the worth—the capacity for happiness or misery of 500,000,000 of immortal souls, polluted with sin, and exposed to the wrath of God; let him reflect on the fact, that God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life; and on the love of Christ, who, though he was rich, yet for our sakes became poor, that we through his poverty might be rich; and that after these provisions are made, nothing prevents the heathen from being saved but the neglect of Christians to send them the gospel,—and will he not have matter enough for earnest and interesting petitions? Will not his holy fervor and importunity so show itself in his thoughts and language, so bring the heathen as it were near, and place them before the audience, and give such a reality to their existence and their wretchedness, and the eternal retribution which awaits them, that

every Christian who unites with him, will feel the object to be one of intense interest, and the Monthly Concert to be the place where his soul is filled with the most ardent desires for the advancement of the Redeemer's kingdom, and the salvation of the world? And will he not have such a delight in uniting with his fellow Christians in prayer, that no common hindrance will detain him from the place where they assemble?

A minister may render the Monthly Concert interesting, by the *intelligence* which he may communicate.

Here again it is necessary that he feel an interest, and be at some trouble himself. It is not enough that he *read* a half-hour from the *MISSIONARY HERALD*. The mere reading of facts from a printed book, which his hearers ought to have in their possession, if they have not already, will never sustain the interest of a promiscuous assembly, and call them regularly together. It is not enough that he reads and reflects, so as to be able to say in general terms, that the heathen are destitute of the Bible, that they worship idols, that they are ignorant, wicked, and miserable. He must so arrange and condense his facts, and so make them bear on particular points, as that they shall produce effect: sometimes illustrating the condition of the heathen, and thus exciting Christian compassion for them; and sometimes showing the success of Christian effort for their benefit, and thus increasing the courage of his people;—and at all times putting his communications in such a shape, as to stimulate to action.

This would require some regular preparation. In order to bring forward one part of the subject, so as to make a deep and vivid impression, he must arrange his materials and illustrate his leading facts by others of the same class. He might, for example, at one time, look at the moral character of the heathen; examine a few volumes of the *MISSIONARY HERALD*, and select some of the most striking facts to illustrate his subject; draw from other books or papers such further illustrations as might occur to him; and compare these with what Paul says of the gentiles in the first chapter to the Romans; and then show the necessity there is for sending the gospel to them. He might, at another time, look at the heathen as members of civil society, in their social relations, and in domestic life, and



show how much they suffer, in all these respects, for want of the gospel. He might, in the same way, show how inactive their minds are, how destitute they are of all kinds of useful knowledge, and what a mass of intellect is given over to waste and uselessness by heathenism. He might show the want of preachers of the gospel, and the effects of their labors; the want of Bibles and religious tracts, and illustrate their effects by anecdotes; the want of schools—trace their progress, their extent, and their utility, as seen in the change effected by them in the districts where they are established, and what they promise to accomplish for the next generation. In all these respects, he might compare pagan with Christian countries, and show that the gospel alone makes the difference. At another time, he might spread out before his people the greatness of the work to be done; the call for immediate, vigorous, and systematic effort; the duty of every Christian to become acquainted with the subject, to pray over it, and to labor in the cause. Again, he might encourage them with a view of the success of missions, the firmer hold which this cause is taking of the Christian community, and the more liberal support it is receiving, and the increasing extent of the field which is cultivated. He might point out the strong claims which the cause of missions has to the prayers and efforts of Christians, set before them the precepts of the New Testament, the example of Christ and his Apostles, and urge his people to imitate them.

The minister might, in the course of his reading, and reflection, make out a brief outline of the several branches of this subject, with proper illustrations, and references, which would be of essential use to himself and his people, by keeping before them large and connected views of it.

In his prayers, in his attempts to communicate information, and in his remarks, the minister should himself feel, and make others feel, that the object for which they assemble to pray, is immensely important. What object of the Christian's prayer and labors can be so important, and excite such interest, as 500,000,000 of souls perishing for want of the gospel? The minister, who reflects on it carefully and studies it, cannot, if he have any Christian sympathy, pray, or talk coldly respecting it. He cannot but feel that the Monthly Concert as much demands thought

and regular, prayerful, and laborious preparation, as the exercises of the Sabbath; and that his labor in the former case, is likely to tend as much to save men and promote the Redeemer's kingdom, as in the latter.

4. *A minister has not done his duty to the heathen, unless he has extended to Missionary Associations a fostering and superintending care.*—A minister is the public servant of his parish. Every thing of a moral and religious nature is regarded as embraced in his department; and it is considered as his business to devise plans for promoting the progress of religion, and see to carrying them into execution. Not that he is expected or desired to dictate to his people on such subjects; but they commit the oversight of them to him, in pretty nearly the same way, that they entrust their schools to the school-committee, or the apportioning of taxes to the assessors; and they expect his suggestion, his advice, and his example; so that his agency and his superintendence are almost indispensable. The minister, then, becomes responsible, to a very great degree for what his parish are able to do. He ought, therefore, not only to look at the field of labor and tell them of their obligations to enter it, but he ought also to acquaint himself with the best methods of operating, and be ready to render his assistance in superintending all the proper measures.

If ministers would take missionary publications and read them, and devote a small portion of thought to the subject, they might, in many cases, perform all the duties of an agent, without any serious loss of time, or other inconvenience. They would know when the missionary operations of the church are impeded, and the missions suffering for want of funds, and would place the exigency in its proper light before their people. They might, by a little superintendence, see that associations in aid of missions were managed with vigor and system, and not suffered to decline. They might, by instructing their people on the subject, prepare the way for an agent.

If ministers would take this interest in the subject, the Auxiliaries and Associations would not so soon grow inefficient and become disorganized; and of course, would not so soon need to be revisited by an agent. All their operations, would go on regularly, with increasing vigor



and interest, under the watchful and fostering hand of the minister. Without this, the missionary feeling dies, and needs, in a year or two, to be excited anew.

5. *A minister has not done his duty to the heathen, who has not set an example to his people, by contributing liberally himself for the support of missions.*

A minister should not only be an *instructor*, but also an *example* to his flock in all things. It is easy for him to obtain bright and animating views of this subject—to point out the nature and extent of the Christian duty—to abound in warm addresses and urgent appeals to his people, and thus tell them how important and interesting he esteems the cause of missions to be: but his people will judge of the real importance which his mind attaches to it by what he *does* for it. He cannot reasonably expect that his instructions and addresses will produce more effect on their minds than they do on his own; if they only cause him to approve and to talk, they will probably only cause his people to do the same: if they impel him to make efforts and sacrifices, they will probably impel them also, to make similar efforts and sacrifices. The minister should, therefore, let the motives to missionary effort be seen to exert on himself just the influence which he wishes to have them exert on his people. He should, therefore, contribute as largely, in proportion to his means, as he wishes any of his people to do. Having set his own standard high, he can with confidence call on his people to do the same: not as one, who, supported by their labors, lives at ease, and keeps aloof from pecuniary cares; but as one, who, while he shows by his diligence in his sacred calling, how readily he would spend and be spent for them, shows also, by his economy and self-denial in order to spare for the heathen, how little he regards the luxuries and fashions of life, compared with the salvation of 500,000,000 of souls perishing in ignorance and sin.

He will thus cause his own preaching to have greater influence on the minds of his hearers. He will show them that preaching is not with him a mere trade; but that he feels it a privilege as well as a duty to labor for the simple purpose of saving his fellow men. The minister is the man, above all others, who ought to show, by his conduct, how much he thinks the soul is worth, and how much effort should be made for its salvation.

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But, perhaps, a minister may suppose that his people only intend to furnish him a support; and that if he has money to give away, they will be dissatisfied.

The right, or the privilege, of contributing for the spread of the gospel, is one which belongs to every body. It is the common privilege and duty of every man in Christendom; and every public servant ought to be so liberally paid, that, with proper economy, he may be able to bear his part in converting the world. It is believed, that no Christian church and congregation, if they see, from the preaching, the prayers, the conversation, and the efforts of their minister, that the salvation of the heathen lies with weight on his mind, and that he is impelled by his feelings and his views of duty, to do all in his power to save them, will grudge what may enable him to set before them an example of liberality in contributing to the support of missions.

He may say, that the special duties which he owes to his parish demand all his attention; and that he has not time to do all for missions which has been suggested here. Every man in active life, especially every man in public life, may say the same. The farmer, the mechanic, the merchant, and the lawyer, all see that there is a great deal more work to be done in their respective occupations, than they are able to perform: so the minister will always see that there is much work remaining to be done, and however much he may do, there will still be enough left undone. But he is to ask himself where he can bestow labor most profitably—and whether it is not enjoined upon the church to send the gospel to the heathen, and whether he has not an important and indispensable part to bear in it.

## PART II.

The appeal is now to PRIVATE CHRISTIANS. Each individual is requested to think what is his personal duty,—to think candidly, and to let his conscience speak, and his love to Christ, and his views of the worth of the soul, and his hope of heaven. You are requested to consider these remarks as addressed to you as an individual. *Do you not wish to know your duty?* Thus to think of *your own* obligations can do you no hurt. It may save you from sin,



and thus do you much good. Addressing, then, an individual, the matter may be put in a very simple light.

*When has a Private Christian done his Duty to the Heathen?*

1. *A private Christian has not done his duty to the heathen, if he has not taken pains to inform himself respecting their condition and prospects.*

Almost every motive that can be used to influence a minister to acquaint himself with the state of the heathen, and what is doing to enlighten and save them, may be pressed with equal force upon the private Christian. The exigency in which the heathen are placed is such, the openings for missionary labor among them are so numerous and wide, and the demand for more vigorous exertions in their behalf is so imperative, as to call urgently on every individual of the Christian community to come to this work. You are not expected or desired to act, until you have become well acquainted with the work which you have to do; with the present miserable condition and prospects of the heathen, and with the power possessed by the gospel to renew and save them. To obtain this knowledge you must read on the subject, and study it. You ought not to depend on what you hear in the common intercourse of life, or from your minister. The merchant does not make his bargains and adventures upon mere rumor, and without knowledge or thought, but in view of the best information he can obtain from all sources, after the most diligent inquiry and consideration. You must learn the facts for yourselves: you must decide, on your own responsibility, what influence they should have upon you. You must give account for yourself, when both what you actually did for the heathen, and what you might have done, will be brought into view. Will you dare then, when the souls of the heathen who perished through your ignorance or neglect are before you, to urge your ignorance in excuse for your neglect, when the means of information came within your reach? Facts show that those who know little respecting the heathen and missionary operations among them, do little for their salvation; while those who know most, do actually feel most—pray most—

contribute most—labor most. It is to be feared that some professed disciples of Christ dare not acquaint themselves thoroughly with this subject, lest, if they did, their consciences would compel them to contribute more liberally of their property and labor. Indeed, it cannot be believed for a moment but that, if the whole Christian community would thoroughly acquaint themselves with this subject, their exertions for converting the world would be greatly augmented, and the command of the ascending Savior immediately obeyed. It is, therefore, of great importance that some publication bringing to view the appalling facts respecting the present character and condition of the heathen, and the encouraging facts respecting the success of missionary efforts among them, should go into every family; so that all may judge for themselves what their duty is to a world lying in wickedness; and so that the heathen may not continue to perish because Christians are unacquainted with their condition and the means of improving it. The aim of the *Missionary Herald* is to give this information, and it would be well for the church and for perishing souls if a copy of it were taken and read by every family in the nation. This and other means of obtaining similar information should be placed in the hands of children, and they be trained to know and feel on this subject. Have you obtained such information for yourself and your family? If you have not, you have not done your duty to the heathen.

2. *A private Christian has not done his duty to the heathen, if he has not felt for them.*

Interests of infinite magnitude are involved, which in their nature are adapted to make men feel. Souls are perishing: God is continually dishonored. You do feel for the city, where a pestilence is raging: you feel for your own family, when in distress; you feel for malefactors just about to be executed: should not the thought then of 500,000,000 dead in trespasses and sins, under the wrath of God, thousands of whom are every day lying down in sorrow forever, make you feel? Now to send the gospel to all these, requires great efforts—such as deep feeling only can lead to—such as no one will make, if he can rest easy without them. Nothing but *deep feeling* will make a man calculate daily, and devise plans, how he may do the most



to save men; and make him vigorous and persevering in executing such plans. The man, then, whose mind is not pressed night and day with the view of a world living and dying in sin, may be sure that he has not done all that he ought to have done. Paul labored most strenuously: he would become all things to all men, that by all means he might save some: he would go into labors and perils, and count not his own life dear unto him, he would spend and be spent. Nothing would have led him to do this but deep feeling. See with what solemnity he expresses it. "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow of heart: for I could wish myself accursed from Christ for my brethren, my kinsmen according to the flesh."

Can you say in the spirit of Elijah, "I have been very jealous for the Lord God of hosts; for the nations have forsaken thy covenant, thrown down thy altars, and slain thy prophets with the sword?" Do you feel a jealousy for God, and mourn daily that he is so robbed of the affections, the homage, and the obedience of the great mass of the inhabitants of this world, whom he has made, whom he sustains, whom he has so loved as to spare not his own Son, when the sacrifice of him was required to redeem them, and before whom he is daily displaying his goodness? And can you therefore say with David, "Rivers of waters run down mine eyes, because they keep not thy law?"

Have you, dear Christian friend, had any such feeling? Have you it every day? Do you feel grieved that your Christian brethren incur so much guilt, and so little honor the gospel, while neglecting their duty to the heathen? Do the thoughts of a world perishing in sin haunt your mind, and fill you with anxiety and compassion? If not then you have not acted as such a feeling would have made you act; and of course you have not done your duty. Why should Paul feel so much more, and be constrained by his feelings to do so much more, than you, in view of the same scenes? Paul, moreover, says that he was a *debtor both to the Greeks and to the barbarians*. What could he mean by this? He had never received any favor from them.—This explains it: He was to do good *to all men*, as he had opportunity. The heathen were wretched in this world, and

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their prospect for the future was appalling, the gospel could deliver them from both; he had the gospel and could preach it to them: he was, therefore, in his own view, their debtor, as long as any thing which he could do for them remained undone. Have you felt under obligation to make an effort, and have you felt guilty and pained until you have made it? Have your feelings made you act on the principle of doing all you could; and have you felt yourself really a debtor, while any thing which you could do remained undone? Or have you tried to content yourself with doing as little as possible, and to excuse yourself for not doing more?

3. *A private Christian may be sure that he has not done his duty to the heathen, if he has not prayed much for their salvation.*

Prayer is a means of bringing down blessings: it is a means which every one can use. If a man has not used this means, he has not done all he could do directly to save the heathen; and has not therefore done his duty. Besides, any one may test the strength of his feelings, and the energy with which he is disposed to act, by the frequency and fervor of his prayers. Being properly affected by a view of the condition of the heathen, will lead a man to commit their case to God—to hold intercourse with him upon it. The man who feels thus, will ask for wisdom to act rightly, and for strength to act vigorously; and when he sees how feeble his own efforts are, and how entirely the success rests with God, he will ask him to give success. He will ask that himself may not fail to do every thing in his power, and that others may co-operate with him; so that all may do their duty, the world be saved, and God honored by receiving the homage and love of all his creatures. He will pray and mourn in secret: he will unite with great earnestness in all opportunities for social prayer: he will feel as though he could not help praying every time he hears the subject mentioned. He will be specially interested in such a season as the Monthly Concert for prayer, that he may then disburthen his mind of the load of anxious concern for the heathen which has been accumulating upon it during the preceding month. He will feel it to be an inestimable privilege, as well as a solemn duty, to be habitually present at that meeting, to offer to the Savior of



men his affectionate, believing, and importunate prayer that the heathen may be saved. In this manner he would encourage his minister, and stimulate his fellow Christians to more earnest and united prayer. Do you go through the month, without feeling any such burden upon your mind as creates fervent desires, and brings you to the Monthly Concert as with a climax of interest? If you do, then you may be sure that you have not done your duty.

4. *A private Christian has not done his duty to the heathen, if he has not soberly calculated what he can do, and what he ought to do, for their salvation.*

Some individuals can go and labor personally among the heathen, and ought to do it. Others, from their circumstances, ought not to go personally to the heathen; but it is their duty, by contributing of their influence and their property, to labor at home to send them the gospel. The great work which Christian nations have now on hand, is, undoubtedly, *the spread of the gospel over the world:* and it is a work of such exigency that it ought to be done immediately. Every individual ought to feel that this is the great public object for which he lives, and that for the promotion of it he is to labor to the very utmost of his power. He ought, therefore, with a deep feeling of responsibility, to examine how he may do most for the salvation of the heathen, whether by laboring among them, or at home: and he ought then to take that course in which his efforts will turn to the greatest account. He ought to make as sober and anxious calculations on this subject, as on any enterprise to acquire property.

Many, when invited, will give—some one dollar, some ten dollars, and others twenty; but they will do it very thoughtlessly: they do not ask, nor think, whether they might not, and ought not, to give twice or ten times as much: but they can just as well spare what they give as not, and they would not be thought niggardly: they fear importunity; or they have an indefinite feeling that missionary efforts are commendable; but they take no thought or pains to ascertain what sum the command of God, and the exigencies of a dying world, require of them. Such persons cannot know that they have done their duty, and cannot have the satisfaction arising from a consciousness of having done it, because they have never taken the pains

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to ascertain what the extent of their duty is. They, however, never thought of giving so much as would amount to any thing like making a *sacrifice*; and it would probably be very difficult to find many individuals who have ever made any *real sacrifice*, or put themselves or their families to any *inconvenience*, for the sake of sending the gospel to the heathen, or in any other cause of benevolence. So little do Christians possess the spirit and imitate the conduct of HIM, *who though he was rich, yet for our sakes became poor, that we through his poverty might be rich.* Who of the rich among his followers has so remembered the grace of our LORD JESUS CHRIST, and so been moved by *God's unspeakable gift*, as to make himself *poor*—for the sake of making his fellow men rich in faith and heirs of the kingdom?

Many do feel somewhat for the heathen, and do desire their salvation, and to promote it are willing to do what they can consistently with keeping up the style of living which they have adopted, and increasing their property as they had calculated to do;—they will do what they can *conveniently* to save 500,000,000 of their fellow men from the second death! Is *convenience* a standard by which Christians are to measure their efforts to save the world! What would you think of the father who should coolly say that he would do all he could *conveniently* to save the life of his child that was dying of a fever? or who, after his death, should content himself with saying he had done all he could *conveniently* to preserve his life? Is the salvation of the soul a less momentous object?

The question surely is not—What is it *convenient* for you to do?—but—What is it *possible* for you to do? And all that it is possible for you to do, consistently with securing the best interests of yourself and family, God undoubtedly requires of you. It may be *convenient* for you to make efforts and sacrifices enough to save ten: it may be *possible* for you to save a hundred. God requires the hundred.

As to the *extent*, then, of your efforts;—You will not deny, probably, that there may be cases where you would, and where you might with propriety, surrender all your estate, even if in doing it you should make yourself and family beggars. If your father, your wife, or your child



were drowning, and you knew that you might save them by the sacrifice of your whole estate, you would do it at once. You would do as much to save the soul of your father, as you would to save his life.

Now fix your thoughts on a man whom you have seen,—your nearest neighbor, who is impenitent:—Suppose that by using certain means which would cost you fifty dollars a year for life, you might save his soul; and that if you did not use them, his soul would be lost.—It might require great effort and great sacrifice. Take the full extent of the necessary effort and sacrifice into view: think carefully, too, of his condition and prospects; apprehend them as clearly as possible; and then say whether to save that man you would make such efforts.—If you understand and feel the spirit of the question which Christ once asked—*What shall it profit a man, if he gain the whole world and lose his own soul?*—and have any thing which can be called obedience to the command—*Thou shalt love thy neighbor as thyself*—it is to be supposed that you would submit cheerfully to all this effort and sacrifice to save that man, and that you would never forgive yourself if you did not. And you will not deny that it is as important, and is deserving of as much effort, to save any other man as your nearest neighbor.

Now cannot you feel confident, considering the way in which God at the present day blesses efforts made to glorify him, that, if you should contribute this sum annually to the cause of missions, you would be made the means of saving, at least, *one soul*? You might never know the individual; and it might be that the salvation of a particular man could never be distinctly traced to the instrumentality of your contributions; yet on the great day, when the glorious result shall come to be known, as much as the salvation of one, at least, will be set down to the instrumentality of your gift.

Again; suppose there is but one man in the world who is a rebel against God, and is unacquainted with the gospel, and that he is in India; and that there is no other way of saving him but sending a ship with a missionary to him, at an expense of \$10,000; and that none will do this but the inhabitants of your town:—Would the salvation of that one man be worth this effort; and ought they to make it? Would *you* bear your part in it? Supposing

you to have some correct apprehension of the worth of the soul, it may be assumed that you would.

Ought you not to be willing to do as much, when instead of one individual, there are 500,000,000 of this character and in this condition? Suppose now that your town should contribute \$10,000, and you bear your part in it;— it would defray the expenses of an outfit, and support a missionary ten years; who might exert an influence, not on a single *individual*, but directly and powerfully on a *thousand*; and by the distribution of portions of the Scriptures, by superintending schools, and by conversation, on *ten thousand*. He would probably by all these means save some; and he would begin and carry forward a system of operations by which his successors might save a multitude.

There are other cases, in which you would make very great efforts. If a man of moderate property and moderate income is, by some unexpected event in providence, made responsible for a \$100, to discharge a debt or to meet a loss, he is not greatly distressed by being obliged to raise that sum in the course of a year. It may indeed require some additional effort; it may make him more economical; it may require more skilful management, and a retrenchment of some unnecessary expenses to which he has been accustomed: but it does not encroach on his estate, it does not injure the health or diminish the happiness of himself or his family; it does not interfere with his plans for educating his children, and training them up to perform the duties of this life, and to be fit for heaven: it does not, in short, interfere with the essential welfare of himself or his family; and at the end of the year, he finds himself as well off, as he would have been, if he had not been called upon to raise this unexpected sum. If he should, by some other event in providence, be called upon to pay the same sum the next year, he could do it, without being more seriously distressed or injured by it than before.

Suppose now that a man has as strong a desire to save the heathen, as he has to be out of debt; and that the feeling of Paul when he said, *Wo is me if I preach not the gospel*, fills his mind, and becomes as operative, as the fear of bankruptcy or imprisonment; would not that man as cheerfully make the effort and pay a \$100, to send the



gospel to the heathen, as he would to free himself from debt?

Consider to how large a portion of the present heathen population of the world, the gospel is likely to be sent by the present generation of Christians;—then consider all the remainder, which according to the most favorable estimate that we can make, will be more than 400,000,000, as committed to your hands, to be saved or lost for eternity, as you do or do not send them the gospel. You cannot send the gospel to all of them; but you are responsible for sending it to as many as you can. I pray you then to let your exertions and your prayers show that you feel all this amazing interest, this infinite amount of happiness or misery, to be resting on you. Act as if you were in full view of it.

In most families hundreds of dollars, and, by many inhabitants of cities, thousands of dollars, are expended annually for the common purposes of life. In purchasing articles of furniture or dress, or in adorning a house or farm, or in making splendid entertainments, a hundred dollars is expended with little reluctance, and without causing any subsequent distress, by individuals who feel themselves utterly unable to give a quarter of that sum to aid in sending salvation to the heathen. Might not your expenses in all these respects be diminished one half; and in many of them entirely dispensed with, and yet you and your families, in regard to health, comfort, education, influence, and real enjoyment, suffer no injury? Which will produce the most important and satisfactory results in eternity, to spend this other half in gratifying your appetites, and in adding to the splendor of your appearance in society, or in supporting a missionary to the heathen? Perhaps you say, that the customs of society, and the circumstances in which you are placed, will not permit it. Is it as important that you should enjoy not only the conveniences, but the luxuries of life, that the forms and fashions of society should be rigidly observed, as that the heathen should be saved? Will you, Christian friend, stop here, and answer these questions distinctly and separately?—Permit us to ask you another question:—Are all your plans for business, your habits of industry, your expenses, your intercourse with society, and your self-denial, regulated by

this one great principle, of doing all in your power to spread the gospel through the world? Is the great object at which you aim, *to save as many souls as possible?* or is this subordinate? All the missionary efforts now made by the churches, will do nothing like furnishing proper religious instruction to 100,000,000. How large a portion of the remaining 400,000,000 are you willing should perish, before you will be disposed to make any greater efforts and sacrifices than you are now making? Will you, while you know 400,000,000 are dying in ignorance and sin, say, 'I have done enough, I must expend my property on my table, my furniture, my dress, my equipage, or bequeath it to my children? I know the heathen are perishing; but it is better for them to bear their miseries in this world, and go unprepared to the retributions of eternity, than that I should deny myself these things. I leave them in the hands of God. I do not feel willing to cut myself off from the luxuries, especially from any of the conveniences, of life in order to send them the gospel.' The gratification of taste, by indulging in the luxuries and splendor of life, and our conformity to the fashions of the world, are dearly purchased, if purchased with the wealth which God has given to us as stewards, and which might be used to save the souls of men. We shall view it so in eternity.

*Money is the means of saving men.* Look at it then in your hand, and consider whether you shall use it for this purpose, or to gratify your appetite, or foster your vanity, or even to purchase a convenience, which may, without serious injury to yourself or your family, be dispensed with;—in which way it will produce the greatest amount of happiness, and accomplish the most substantial good? Do not be afraid to hear what judgment, and conscience, and a love to the Savior and to your fellow-men, will say. They will, if called upon, speak truth to you.

When you have thus graduated your standard of giving for the spread of the gospel, you should not feel that your efforts are gratuitous. Christians do not feel that paying a debt due to their neighbor is doing a gratuitous deed. Why? because the laws of the land require it; because justice requires it; because the business and intercourse of society require it. And is it not equally important to



obey the command of Christ, when he says, "Go ye into all the world, and preach the gospel to every creature?"

But the contribution of property is not the only kind of effort which you can make to enlighten and save the heathen. You, as a private Christian, have an influence, as well as your minister, for which you are responsible. If the salvation of the heathen were the object which excited in you the most warm and tender emotions, about which you had the most thought and anxiety, and for the promotion of which you were most constantly devising and laboring, it would be the most common topic of conversation with your neighbors. Filling and warming your heart, it could not fail to interest all your fellow Christians with whom you have intercourse. Having thoroughly informed yourself on missionary subjects, you would be constantly disseminating this information among them. In this manner, your family, your neighborhood, your church, would, almost necessarily, become well acquainted with the condition of the heathen and the progress of missionary exertions. You might also put missionary papers and books into circulation, and persuade many of your neighbors regularly to take and read some periodical publication, giving the most recent and authentic information respecting the state of the world and the progress of the gospel. You might also exert great influence by actively fostering missionary associations in your church, giving punctuality and efficiency to all their meetings and collections, and being a liberal and exemplary contributor. In this way you would greatly encourage and aid your minister, on whom the whole burden of giving interest to such associations, and even keeping them alive, is too generally, but very unreasonably, thrown. If a private Christian has not exerted an influence in these and various other ways which his particular circumstances must suggest, he may be sure that he has not done his duty to the heathen.

You have not done all you can do to save the heathen, if you have not instructed your children on this subject. If we must despair of having the gospel sent to the whole heathen world by the present generation of Christians, owing to their inadequate knowledge, inadequate feeling, and inadequate liberality and self-denial, special exertions ought surely to be made to prepare the next generation to

take hold of the work earlier, with more energy, and with a resolute determination to finish it. To prepare them for this, they should be early taught how ignorant, and wicked, and miserable the heathen are when they are children and when they are grown up, being without the Bible, without the Sabbath, without a Savior, and without any God but a picture, or a log of wood, or a block of stone. They should be made to see how explicit and sacred the command of the Savior is to publish the gospel to every creature, and how criminal this long protracted disobedience of Christians has been. They should be imbued with the spirit of Paul and the other apostles, and made to see that the cause in which they labored is the noblest cause ever prosecuted by man. With their mind fixed on doing all in their power to save the heathen, they should be carefully trained to habits of liberality and public-spirited exertion and self-denial for this object. They should be furnished with the most instructive and interesting missionary publications, and encouraged to read them, together with books adapted to give missionary information and cherish the missionary spirit. The last generation of children possessed few or no books of this description. Now they are numerous and well adapted to their purpose; and if you have not availed yourself of the facilities they offer to prepare your children to act a noble part in hastening the universal reign of Christ, you have not done your duty.

You say, perhaps if you make all these efforts, and do your whole duty, others will not do theirs. Perhaps they will not. Is it, therefore, any the less necessary that you should do yours? This work must be done; and unless you are willing that the heathen should perish, you will say that it must be done immediately. If all Christians would bear their part in it, your burden in it would be light: but if one half of the professed disciples of Christ refuse to do any thing, and most of the others act languidly, your burden will be increased; and it may be so increased that you cannot measure your efforts by what is needed, but by your ability.

You may be required, and it may become your duty, to do just as much as you can do. If a work is of such a nature that it *must be performed*, when helpers fail, the



work is not to be given up, but they that remain must make the greater exertions. Suppose a man on a wreck, with the water rising and just ready to bury him, and those who ought to aid in rescuing him will not do it. Will you, therefore, desert him? You may expostulate with them on their neglect: but you must not spend much time in that, for the man is drowning. All others have left him; and the question of his life or death lies with you, as much as it would, if there was not another man in the world; for it you must be responsible; and the very fact, that you are left single handed, should put you to the utmost stretch of effort. So it is in respect to evangelizing the heathen:—one half of Christendom have chosen to take no part in this work. It has come down from those who ought to have performed it, or at least to have co-operated in it; and is now devolved on the remainder. For it they are responsible. If all should refuse to bear a part in it but yourself, the work would then be devolved on you, and for all which you could accomplish, by the *greatest possible efforts and sacrifices*, you would be responsible.

Besides, is not your example, corresponding with your views of duty, the most promising means of persuading others to co-operate with you? Set them first an example of *liberality*. If that will not produce the effect, set them an example of *strenuous effort and great sacrifices*. If this will not persuade them to come to your help, set them an example of *patient continuance in well-doing*. If all this effects nothing, then be yourself faithful unto death; and you shall have cleared yourself, and Christ will give you a crown of glory:—you shall inherit eternal life.

Let me close these reasonings and exhortations, in the following earnest and faithful words of another.

“Bear with me, ye followers of the Lamb a little longer and I will say, that you have *covenanted to be workers together with God*, in achieving the purposes of redemption, and must now employ your energies to widen the boundaries of his holy empire, or forfeit your promise. It was in you a voluntary compact; and you pledged in that hour your prayers, your influence, your farm, your merchandise, your purse, your children, and all that you have. And Heaven has recorded that vow, to be brought up against you, if it be violated, in the day of retribution.

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How then will it correspond with your vow, to stand aloof from the calls of the church? and disregard the command of God? and let the heathen die in their pollution? and let almost the whole of that territory purchased with the blood of the Lord Jesus Christ, lie under the usurped dominion of the prince of darkness?

"Oh, who, for all the gold that has ever been counted, would go to the altar of God, and there swear that he would renounce the pomp and vanities of the world; and then go, and stand impeached before angels at the judgment seat, of having loved the world more than God, more than the souls of men, more than the kingdom of our Lord Jesus Christ?"



